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SECOND LECTURE.

HISTORY,

—THE—

RUE KEY TO PROPHECY.

—IN WHICH—

THE SAXON RACE

—IS SHOWN TO BE—

the Lost Tribes of Israel.

BY

REV. W. H. POOLE, LL.D.,

PASTOR OF THE SIMPSON M. E. CHURCH, DETROIT, MICHIGAN.

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there is no escape, they tamely submit to the inevitable, and after a time the inevitable
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HISTORY, THE TRUE KEY TO PROPHECY.

ANGLO-ISRAEL.

The human voice as an agency for filling the mind, and directing the thought upon a given subject has a power far superior to all other agencies. There are many persons who receive clearer perceptions of the grandeur and importance of a subject while hearing it, than they could by reading it. The public lecturer has another advantage ; he gains access to the ear of many persons who would never take time to read and examine those subjects for themselves ; who, when they once heard the subject discussed, will then read it with delight and profit.

Moreover, there is yet another happy result that follows the lecturer. The press is usually most courteous to all lecturers, who have anything to say ; and often, after a gentlemanly editor, or faithful reporter has given half a column, or a lengthy paragraph containing a mere synopsis of the address, some fortunate, or unfortunate coxcomb who did not hear it, opens fire from his popgun upon the lecturer ; some one else for fun or a frolic, or from friendship, condescends a reply, and thus, there is a paper war with splendid results as the people are kept talking and reading upon the subject, some of them no doubt, thinking.

When I first undertook to ventilate my opinion as to our relationship to the lost members of the Hebrew family, as I had formed it from a careful reading of the works of Sharon Turner, Dr. Latham, Wm. Carpenter, Dr. W. H. Yates, Dr. Potter, C. L. Brace, John Wilson, Edward Hine, and a score or more of others, some of my dear brethren who seldom do any reading or thinking outside of catechisms, creeds, and

sermons, gave little laughs and big frowns, and shrugged their shoulders, and said, "of such sins how guiltless am I." I now rejoice in the fact that honored Bishops, learned clergymen of all the churches, Presidents and Presbyters, Elders and deacons, judges and magistrates, lawyers and doctors, with an increasingly large army of ladies and gentlemen of great intelligence and piety are firm believers in our Anglo-Israel theory.

Imagine the pleasure I had the other day, when I read the following:—"The first Anglo-Israel Association in Canada has just been organized in Montreal, with the object of diffusing intelligence concerning the identity of the Anglo-Saxons with the lost ten tribes. It has the approval of Bishop Bond, and Canon Baldwin and Rev. Gavin Lang."

I had the great pleasure of giving three lectures in that city a few months before to very large audiences, when those honored ministers of Christ were with me on the platform. May their association grow and prosper.

The only way to avoid being made a convert to this theory is to refuse to hear it or to examine it. Dr. Paley says :

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination."

A greater than Paley has said:—"He that answereth a matter before he heareth it, it is a folly and a shame unto him."—*Prov.* xviii. 13.

The great Swiss historian, John Von Muller, gives us the result of his life long labors as a student, extracted, he says, from 1,733 authors in 17,000 folio pages; that result is in this striking confession which he makes. He says: "Christ is the key to the history of the world. Not only does all history harmonize with the mission of Christ, but all is subordinated to it." That is a noble utterance from one of the ablest sons of science. History is really the only true expounder of prophecy. The apostle says, II Peter i. 19 :

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts :

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man : but holy men of God spake *as they were* moved by the Holy Ghost.

It has been well said, "that the historian lives twice." In the same sense, to understand prophecy, gives us a look and a life interest into the future, for if God has given us "a sure word of prophecy," it is that we may take heed unto it, and that we may read in the ever unfolding pages of history the fulfillment of the prophetic word. Every intelligent Christian should be a humble, earnest student of God in prophecy, as of God in history and in nature.

Many of my brethren know the almost insurmountable difficulties that meet us at the threshold of this subject, and the sad mistakes that are made here. We are often found attempting an exegesis of some of the most sublime prophecies in the Holy Scriptures with the false key of private interpretation, or with some one of our denominational keys, and as a natural result of our ignorance, or our presumption we become badly mixed ; then discouraged, or we get misled ourselves and so mislead others. To open and understand the mysteries of prophecy we must reverently grasp the true key, and wait and watch for the movements of the divine in providence and in grace. In my

FORMER LECTURE

on Anglo-Israel, I think I made it very clear that the two kingdoms of Judah and Israel are still in existence, and separated the one from the other. That the two-tribed kingdom of Judah is not now, and never was the ten-tribed kingdom of Israel. That God has had both kingdoms under a most mysterious process of discipline. That he has preserved the Jew (Judah) in all lands and for special purposes. That they still exist, and are now the most cosmopolitan people on the earth, which, because as a nation they are nowhere ; on that very account they are at home everywhere. That God did "scatter the ten tribes into corners," and did make the remembrance of them to cease." That they lost their land, their religion, their name, their language and themselves."

I also proved that the Tarshish of the Old Testament, and the Isles of Tarshish ; and the Isles of the West, are to be found in the west coast of Europe, and that God made good His promise when he said, "I will send those that escape of them to Tarshish and to the Yarith Isles."

I also traced the wandering Cimmiri of Asia, and proved them to be the Cimbri of Denmark and the Cymri of Wales, England. I traced the tribe of Dan to the north near Phenicia, where we found the fleets of Dan and Hiram engaged in commerce between ancient Tyre and Ba-rat-ta-nach, the land of tin. I also traced another part of that enterprising tribe all along through Western Asia and thence through Central Europe, and we saw them inscribing their Father's name all along the route, on mountain and river, and valley, and obelisk, as in the city of Dan, Jor-dan, Mahaneh-dan, the Danube, the Dan-iester, the Dan-ieper, Dan-aster, Dan-an, Dan-au, Dan-inn, Dantzig, Dan-etz, Dan-enbury, Dan-dari, Dan-ez, Eri-danus, Rho-danus, Danric Alps, Danish Archipelago, Dan-mark, and then we find the same name inscribed on the lands known as "the first gem of the ocean, the first flower of the sea." The people in Ireland at that day were called Dan-onians, and we found Dan's Lough, Dan-Sowar, Dan-Sobairse, Dan-Monism, Dan's Resting Place, Dan's Castle, and the Dan-gan Castle, the birthplace of the Duke of Wellington.

That great belt of country from the Jordan in Asia, to the home of Dan in the western isles was tolerably well labelled ; when, to this day, we find the inscriptions so numerous and so legible.

The Hon. Mr. Gladstone in his work on Homer and the Homeric age declares, "that the word *danoi* occurs 147 times in the Illiad and 13 times in the Odessey." He shows that it never occurs in the singular number, and was always applied to soldiers and lovers of war. The word was used by Homer as a standing appellation of the Greeks and not as any special tribe or family, that it was used as we use the word Cambrian for Welshman, or Caledonian for Scotchman. I also traced the "*Saax*" of Media to Saxony in Europe ; and we noted how the graves of the ten tribes in Asia became the birth-

place and the cradle of those immense swarms of people known as the Danes, Angles, Jutes, Saxons, Fresians and on in later times, the Normans.

I also referred to the agency used by God in transplanting the kingdom of Israel from Mt. Zion in Palestine, to Tara in Ireland, and how having sent the escaped of Isarel's royal family to the Western Isles He addressed many words of good cheer to them, and that God had been, through all these centuries, fulfilling his covenant promises made to Abraham, Isaac and Joseph in their behalf.

I want now to direct your minds to the promise of God as to the Sceptre of Judah and to the transplantation of that sceptre to its new home in the west, from which the Lord had said. "It will never be removed."

SCEPTRE.

The word "Sceptre" comes to us from the Hebrew *schevet*, or *shebet*, from the Greek *skeptron*, the Latin *sceptrum*, and the French *sceptre*. It means a staff borne in the hands of kings as an emblem of sovereignty, an ensign of royalty, "a rod of authority, a staff of command supposed to be held in the hands of kings."

The first allusion we have of that royal ensign, the Sceptre, is in the 49th ch. of Genesis, where we find the venerable form of an old man leaning upon his staff, calling his sons to him "that he might tell them what should befall them in the last days."

To those of us who are watching for God's hand in history, there is something very significant in those words, "the last days." These words occur frequently in the Holy Scriptures, and have a wealth of meaning, and stand connected with some of the grandest promises and prophecies ever given to man.

In Num. xxiv. 14, we are informed of what Israel shall do to the Gentiles in the "*latter days*." "A star shall come out of Jacob and a sceptre shall rise out of Israel," and Moab and Sheth and Edom (their territories) shall come under the government of a sceptre that shall rise up. That sceptre will be a branch from the old sceptre. When "a nation is to be

born in a day," I understand that to mean, a new nationality to be called into existence.

Deut. iv. 27. Moses said : "the Lord will scatter you among the nations and even in the latter days if thou return to the Lord thy God and be obedient he will not forsake thee." Dan'l ii. 28, saw in that wonderful dream, "What should be in the latter days."

Jeremiah xxiii. 20, said, "In the latter day ye shall consider it perfectly." Isa. ii. 2, "In the last days, the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills and all nations shall flow unto it."

Micah iv : —

But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken *it*.

For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

These promises are to be fulfilled when that new nation is called into existence, and that new sceptre set up.

Joel says : —

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

The identification of Israel and the restoration of the Jews is to be followed by the birth of a new nation, and that event is to be succeeded by the real pentecost of the nations.

In many places also in the New Testament we read of the *last 'days*, II. Tim. iii. 1: "In the last days perilous times shall come."

Jude, "Mockers in the last days."

The last days of Jacob's sublime prophecy were not the days of David, or of Solomon, or of Zechariah or of Malachi, these last days are drawing nigh, and are sure to come.

To Judah the inspired Jacob gave the lion as his coat of arms, that lion has been long known as the "lion of the tribe of Judah." The prophets each in their turn sent on the echo of the great lion, and they spoke with marvellous distinctness of the young lions, and of "Israel as a young lion among a flock of sheep."

Immediately after the royal court of arms was fixed, that same voice of inspiration said of the royal Sceptre Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come." Under that *porosis* or blindness which Paul says, has happened to Israel, our commentators have failed to get the true key to this glorious prophecy made to Judah. With almost common consent, the old expositors taught that this was a guarantee that the Jews would retain the sceptre until the birth of Christ. There are some persons who still cling to that obsolete interpretation, and rehash it to us as if it were true, when in fact, it is entirely foreign from the true meaning of God to his servant.

Let us take history as the true expounder of this prophecy, and ask the authentic records of the past for an impartial verdict on this question. Did the Jews retain the sceptre until Christ came or did they not? History gives us a most emphatic negative. They did not.

The sacred historian informs us that Nebuchadnezzar took

the city of Jerusalem and plundered it, and having despoiled the temple he burnt the temple and the city to ashes, and led the king and the court with the people to captivity. He killed the king's sons, put out the king's eyes, and held him a vassal until he died. Will any man dare to say that the Jews held the sceptre during their long captivity?

Cyrus gave them a permit to return to their own land; but they were not their own masters.

Darius gave them many privileges, but he withheld their national independence and the symbol of it, which was the sceptre.

Queen Esther gave her people their lives and Valentine's Day; see Esther ix. 17, "On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness." The 14th day of the month Adar answers to our Valentine's Day, the 14th day of February.

But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters to all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far.

To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And *that* these days *should* be remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

For many centuries they kept up the sacred, the benevolent and festive part of the institution, and sent their portions and gifts to the poor, making the day one of gladness and feasting, while we, their blood relations, are satisfied with sending love letters and tokens of friendship. The Jews, however, had not the sceptre, nor the right of self-govern-

ment : chap. x. 1, "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea." History informs us how that Xerxes I, II, and Artaxerses I, II, III, and Darius I, II, III, Alexander the Great, and twenty-three Syrian conquerors, and fourteen Egyptian kings, each in their turn, claimed the right of tribute and service from the Jews. Next came the nine sons of the Maccabean family, who in turn fought and fell to win that sceptre; there were none of them of Judah's line. The proud eagles of imperial Rome, as hungry as they were proud, fed upon the vitals of that oppressed and impoverished people; and when the Jews could not pay the immense tribute, their haughty masters told them, "You must do it, or die." When Jesus was born, Herod, an Edomite, was on the throne, a king so-called, a creature of Rome. So history informs us that from the days of Zedekiah to Jesus, that people writhed under the terrible lash of forty creatures of foreign birth and of Gentile blood, while a Jew, or any one of the Tribe of Judah, did not once during those 680 years, hold that sceptre. The verdict of history is decidedly against the re-hashed exposition of that far-reaching promise and prophecy. We must look somewhere else for the promised sceptre. We must find an exposition to that sublime passage which will not tumble to pieces in the light of history.

When that inspired word was spoken, it was never intended to be applied to that period, or to those events. Our commentators labor with great ability and ingenuity to show that the Jews had some semblance to liberty and self-government. Prophecy and history should fit as lock and key, and when the exposition of prophecy is contradicted by history so much the worse for the preacher.

SHILOH.

But has the promise failed? no! not by any means, the failure is all our own. We must try another key. The true key to that promise will give it an extent and a beauty that surpasses any thing our commentators ever thought of. The true interpretation will show that Sceptre sweeping on through the chiliads until the "last days," come to which Jacob refers,

when Shiloh will come again into notice as a central point to which the eyes of all nations will be turned with delight and joy, that Sceptre will then be seen radiant with glory, and all history will illustrate the fact that the royal family of Judah, known as the House of David has held that Sceptre throughout all the ages and that this foundation prophecy is fully verified to Jew and Gentile.

We will keep our eye on the Sceptre, if you please, and we will humbly and earnestly search out the meaning of the inspired Word.

What did the Holy Spirit intend to convey in that utterance, "the Sceptre shall not depart from Judah until Shiloh comes?" The word *Shiloh* is found *twenty-seven* times in the book, and in every case where it is so mentioned, it refers to a place, and not once to a person.

Shiloh was a city near the centre of the land west of Jordan. It was for a long time the capital of the nation. There at Shiloh the tabernacle rested, and the whole congregation assembled there. In Shiloh the Lord himself was their king. From Shiloh they went out as from a grand central point to receive their territories. To Shiloh they came up to their great annual feasts.

Shiloh was their grand central point, so long as they were contented to have God as their king. Shiloh was called "resting place," where the ark rested, or halted.

"At Shiloh the whole congregation met and set up the tabernacle."—Josh. xviii. 1.

"The Lord spake at Shiloh."—Josh. xxi. 2.

"At Shiloh they cast lots."—Josh. xviii. 8-10.

"The surveyors came back to Shiloh."—Josh. xviii. 9.

"The house of God was at Shiloh;" "Eli lived at Shiloh;" "the Lord appeared at Shiloh." In all these quotations and many others it is very clear that "Shiloh" is a place, and it was so named "Shiloh," or rest, because there the tabernacle rested, and there the congregation of the people ceased their wanderings, and their wars, and found rest or peace.

Kitto gives the meaning of the word "Shiloh" to be "quievit to rest, to be at peace."

Dr. Fairburn, says, the word "Shiloh" is an adject-

tive, meaning peaceful, if so, the passage would read, "the Sceptre shall not depart from Judah until the peaceful time shall come," that age or time, "when war shall be no more." Many of our modern scholars give it, "until rest comes," till, peace comes, see Dr. Fairburn's Imperial Dic. He says, "for about a hundred years, a very considerable number of learned men have understood that it is not a person, but the place Shiloh which is meant."

Rev. W. Saumarez Smith, B. D., Principal of St. Aidan College, says, "until there come peace, or rest."

Lange, "until Judah come home," that is until the restoration of the Jews to their own Land.

J. B. Rotherham, "until he comes to Shiloh."

The LXX, "until the coming of him to whom it is reserved," the Land is reserved for the Jews, and until they come into possession of that Land will the Sceptre remain in the hand of the Royal house of David, whose house was to reign over Israel for ever as we shall prove further on. That Sceptre to day is in the hands of Queen Victoria, who is a lineal descendant of David's house.

The closing sentence of that prophecy is also full of meaning and surrounded by much difficulty, "unto him shall the gathering of the people be,"—the time of the gathering is coincident in time with the coming of that *rest* when that universal *peace* or *rest* comes, and war shall be no more, then shall the gathering be unto Judah and unto Judah's King and Saviour, then shall be the ingathering of the heathen nations to the truth and to Jesus.

"Unto him (Judah) shall the gathering of the people be." That could not be applied to the few hundreds who came to Christ for a cure, or for their dinner. That prophecy has a much wider and much grander application yet to come "when the Lord shall build again Zion." When the two sticks of Ezek. 37 shall be united in one standard at Jerusalem, and the Jew shall accept Jesus as their Messiah, and the Holy Spirit shall be poured out as promised. "Then all nations shall flow unto it," this is the grand gathering of Jacob's sublime prophecy. Then

I will set my glory among the heathen, and all the heathen shall see

my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I *am* the Lord their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.

Then shall they know that I *am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.—*Ezek.* xxxix. 21.

NEW PLACE FOR THE SCEPTRE.

We shall keep that sceptre still in view, please, and see how it began its glorious mission westward, to the isles of Tarshish.

The prophet Nathan let David into an important secret one morning, II. Sam. 7, 8:

Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime.

And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies, Also the Lord telleth thee that he will make thee an house.

And when thy days be fulfilled, and thou shalt sleep with thy

fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

He shall build an house for my name, and I will establish the throne of his kingdom for ever.

Note the circumstances under which this prophecy was presented. The children of Israel had been enjoying the land of promise now for five hundred years, and the Lord had greatly blessed them, and made them a great people. David had won great honor and renown among the nations, and had the confidence of his own people. He had a large family and great riches, and was a man after God's own heart. The Lord entrusted him with a glimpse into the future. "The secret of the Lord is with them that fear him and he will show them his covenant." That future had been dimly seen by others, centuries before, it had been spoken of in the temporal blessings to Abraham and to his seed. It is for David now to catch a glimpse of the future in store for his house and nation.

The Lord saw a storm gathering in the pathway of progress, idolatry and division was soon to weaken that nation and that people, and because they would sin they must suffer. War and defeat were on their pathway in the future, so the Lord says, notwithstanding their captivity and correction, "I will appoint a place for my people Israel, and I will plant them in that place, and it shall be their own for ever, and they shall no more move into captivity, nor shall they be any more scattered among the nations, nor shall the spoiler spoil them any more, nor the children of wickedness trouble them any more."

We find it impossible to apply this promise to David and to his people, to any portion of their history, or to any place on this globe, except as we see it clearly fulfilled in their removal to the "Isles of the West," to Tarshish, to Great Britain. The history and the prophecy again fit as lock and key, and still the promise runs, "I will establish thy throne forever"—"And thy house and thy kingdom shall be established forever."—"I will establish the throne of his kingdom over Israel for ever." The sceptre given to Judah is to remain in the hands of David's house, of Judah's tribe, though it is not to govern the Jews, nor be found among them, for it is the throne and sceptre of David over Israel for ever. The Jews ceased to

be called Israel and the honor and the dignity and the sceptre is taken from them, and given unto a nation of the same Hebrew blood, having descended from the same honored sires. The Sceptre is Judah's Sceptre, the coat of arms is Judah's coat of arms, and the royal house comes from Judah, through the family of David, and they reign over Israel an unbroken line of Kings and Queens, not only by "divine right," but under the divine oath, for the Lord had said "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne unto all generations. I will make him my first-born, (my heir) higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make *to endure* for ever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments;

If they break my statutes, and keep not my commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips.

Once have I sworn by my holiness that I will not lie unto David.

His seed shall endure for ever, and his throne as the sun before me.

It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.—*Psalms* lxxxix.

This is so plain and clear that it is not easy to mystify it or to misunderstand it.

David clearly understood it for we find him in I. Chron. xxviii., going up to the cabinet, or court and repeating to them the special promises to his tribe and to his father's house and to himself.

"Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever : for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father: and among the sons of my father he liked me to make *me* king over all Israel."

This was a rehearsal of the old promise made to the Patriarchs. And then, we have David going up to the temple

to sing his thanks and gratitude, as was most becoming. In that song he refers to the mercies of the Lord, and to the ancient covenant made with his fathers. Examine the prophecy in the light of its true key, history, and note how beautifully they fit.

The Lord was to appoint them a place of their own, to be their own for ever, and he was to plant them there, so that they would remove no more for ever. He had planted them in Palestine and it was to them a "land flowing with milk and honey," but because of their sins, He said, Jer. xlv. 4, that which I have planted I will pluck up, and that which I have built will I break down even this whole land. He speaks of the nation and throne, Ezek. xvii. 22:—

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done *it*.

Amos ix. :—In that day I will raise up the tabernacle of David that is fallen down; I will build it as in the days of old; and I will bring again the Captivity of my people Israel; and I will plant them upon their Land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

And the Lord said, Isa. xxxvii. 31, "The remnant that is escaped of the house of Judah shall again take root downward" in that new country, "and bear fruit upward." It was to be planted and to grow again and be a fruit-bearing kingdom, affording shelter and security to all nations. History shows the prophecy has been and is now being fulfilled.

GOD'S TREE.

Trees are God's symbols of nations and kingdoms, Chaldea, Assyria and Egypt are each spoken of under the idea of a tree.

Nations are planted and watered and plucked up, or cut down as we would plant trees. Israel was spoken of "as a noble vine, wholly a right seed," as a "vine planted in goodly soil." Great Britain is spoken of as a vine planted by a well, and the American republic as a branch of that vine, that in its luxuriant growth overleaped the wall of parental restraint, and struck its roots in a goodly soil and grew to be a great and an independent vine or nation.

Think it not strange that God speaks thus prophetically of Britain and her lovely daughter America. It would be strange if he spoke of Chaldea and Persia, and Greece and Rome, and gave no utterance of those nations whom he delights to honor. The prophet Jeremiah was specially commissioned to plant that new nation. Nimrod had planted a tree in Chaldea, Ashur had planted a tree in Assyria, Mizraim had planted a beautiful tree in Egypt, they were all doomed to the destroying axe of incensed justice. Now the Lord says, "I will plant a tree in the chief place of Israel near the great waters, "in the midst of great waters," and my tree shall become a goodly cedar, great for fruit and great for shelter, and you, Jeremiah, shall be my deputy, or agent in this work. I have appointed thee to plant a new nation, Jer. i. 10. To him, therefore, was entrusted the only surviving members of the royal house of Israel, viz., the lovely daughters of king Zedekiah, and of course the royal outfit necessary to plant that new nation. That Sceptre must not pass into Gentile hands. The word of the Lord has gone forth that the Sceptre shall not depart from Judah, or Judah's royal heirs. That Sceptre is a most sacred thing, and for its protection and security, and in order to fulfil the promise and make good the prophecy, a place is given in perpetuity to David's house and to the kingdom of Israel.

The best of men make mistakes; to err is human. Jeremiah with his royal charge went to Egypt where there was a large colony of his people at Alexandria, where, it may be, he thought the new tree would be planted, Jer. xliii. 6. But they were commanded to leave Egypt immediatly and go to the Northwest, even to Tarshish, for the Lord said "I will send those that escape to Tarshish and to Javan, and to the isles afar off that have not seen my glory nor heard my fame; and they shall declare my glory among the Gentiles."

The object of this mission is there clearly stated, this people, when settled there, shall publish and declare the glory of the Lord to the gentiles or heathen nations. They went to their new home, and they have there seen his glory, and they have been the great missionary nation to the heathen lands. In this work, of course, the daughter America, has an important part, and now she bids fair to outstrip the mother in this great work.

That promised Sceptre was then sent to the Isles of the West, to Tarshish to the place the Lord had promised to plant that nation, there it has remained doing the work assigned in some humble way, that rod of authority is still in the possession of David's house of Judah's tribe, where it has found a place of its own, and I am safe in saying it is not likely to move any more, or to be "vexed any more with invasions from the children of wickedness."

I want you specially to notice the fact that the stability and security of that throne and sceptre are not conditioned upon obedience. Other blessings are conditional, but the perpetuity of the throne is not among those blessings (see I. Kings ix. 5-9). I speak it with all possible reverence; the stability of that throne rests upon the oath of the Almighty. Reforms there may be, and must be. Church and State has been tried and found wanting, and a severance must come between them. The huge wrongs connected with it must all be swept away; but I regard the throne and sceptre as immovable as the promises of God.

In II. Chron. xiii. 4:

And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

And xxi. 7:—

Howbeit the Lord would not destroy the hosts of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

Then read carefully Jeremiah xxxii. 19:—

And the word of the Lord came unto Jeremiah, saying,

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

After all this, turn to David's Song in the temple, the lxxxix. Psalm. In this you have the promise of God in various forms of expression—each expression designed to make the promise more secure if possible. Then the solemn oath of God repeated, and all possible conditions anticipated and secured, and all this under the covenant of salt, which could not be broken.

The throne of David and sceptre of Judah, and the kingdom of Israel must be in existence somewhere, and, moreover, they must have had a continuous existence throughout all these centuries.

In the light of Anglo-Israel history, we have a key more golden than gold to all those glorious prophecies made to Abraham, to Jacob, to Joseph, to David and to his house. The Mosaic covenant was conditional, perishable and could be broken; but the covenant of God to Abraham and Judah was unconditional and could not be broken. "My covenant will I not break, nor alter the thing that is gone out of my lips."

The Apostle Paul speaks of "that covenant which cannot disannul, or be made of none effect" (Gal. iii. 17).

THE STONE KINGDOM.

In that wonderful dream of Nebuchadnezzar we have other sublime prophecies, in the exegesis of which our Anglo-Israelism will be a true key, and, like all true keys, will save from wrenching or wresting the Holy Scriptures.

About 2,500 years ago, Nebuchadnezzar saw an image, thus described (Daniel ii. 31):

Thou, O king, sawest, and behold a great image. The great image,

whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

While Nebuchadnezzar was gazing at the image he saw a stone moving towards the image. There was much of the mysterious, or of the supernatural about that stone. In its origin. It was *cut* from the mountain quarry without hands. It was set in motion by some unseen power. It was directed by an unerring aim. It moved to assault the colossal form of the image. The conflict was most unequal, but there was no lack of courage, and the battle commenced; the stone worsted the image every time. It struck the feet of the image with great power, and the feet became dust; the stone struck the legs, and they became dust; the stone struck the body, and the body became dust; the stone struck the arms, and they became dust; the stone struck the head, and it became dust, or as chaff of the summer threshingfloor, and the wind carried them away. The stone grew larger every stroke, and increased in its size and momentum until it became a great mountain and filled the whole earth. How wonderful! The stone grew large by smiting and was not once worsted in the fray. Here we have *four* great dynasties, or kingdoms, the Chaldean, Medo-Persian, Grecian and Roman, and these extend down a long line of history, all through the centuries down to our day.

Gibbon says, "The four empires are clearly delineated and the invincible army of the Romans described with as much clearness in the prophecies of Daniel as in the histories of Justin and Diodorus." We shall not delay a moment on the peculiar material spoken of and the kingdoms so fitly repre-

sented. Our business is specially with the stone kingdom. I claim that the stone kingdom is as visible, as literal and as real as any of the other four. If for amusement, or profit, you undertake to spiritualize it, you must remember that the literal is the foundation of the spiritual; and remember, also, that while it is as literal and as real as the gold, or silver, or brass, or iron, and clay kingdoms, it is of Divine origin. It was planted and nourished by the Divine hand, and was distinctly commissioned to do this very work of smiting. This stone kingdom is the one which the Lord said, "He would plant and cause to grow and become great."

I have already quoted the promise where the Lord said, I will appoint, prepare or assign them a place of their own. This place was "cut off" or separated from the mass of nations. The word channel means "cut off." There was no doubt a time when those islands were connected with the main land.

That stone kingdom was situated near the toes and feet of that great image, and there it was to commence its work of smiting. Survey the image. Measure off the countries represented by that image—the head, Chaldea; the arms, Medo-Persia; the body, Greece; the feet and toes, the Roman Empire, divided into smaller kingdoms for toes. In this territory you include from the east of Asia to the west of Europe, and you see the kingdom separated from all these, symbolized as the stone kingdom; and the more it smites the more it grows. It has a sort of royal commission, all Divine, to smite all those huge forms of despotism and idolatry.

That smiting began soon after the last of the ten tribes found their home in the place where the Lord said he would give them a place of their own. What says our history about this smiting? It is a wonderful lesson to study. Since the Battle of Crecy by Edward the Third, 1346 A. D. to 1818, a period of 473 years, this stone kingdom smote the feet right and left (253) two hundred and fifty-three times, and as the prophecy says, worsted the image every time. Not one defeat. And while striking such blows in such quick succession it grew larger and stronger, and it has grown every year since, and is destined to fill the whole earth. Is there any

well read man anywhere, who does not believe that the stone kingdom will carry on her smiting process until she has grown so powerful as to fill the whole earth with her influence. Is she not destined to carry her arts, her arms, her manufactures, her language, her laws and her Christianity to all lands and to all peoples? Who does not know that if Britain and America would now agree upon it, they could say to all the nations, there shall be no more war. And if Christian England and Christian America could see eye to eye they could free every slave upon the face of the whole earth, and knock the end out of every rum and whisky barrel in all lands and nations—and they must and will do it before long. The stone kingdom is to fill the whole earth.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

This kingdom was planted by the Lord, and he has assigned it its destined work and he will bring it to pass.

It is proper here and now, that I should group a few of the temporal blessings God has promised to his Israel in the latter days and then inquire carefully whether he has made good those promises to this people. The Lord said: “I will give you an island home.” “I will be to you a little sanctuary.” “I will plant you and you shall take root downward and bear fruit upward and all fowl of every wing shall take shelter in your branches.” “You shall possess the isles,” “control oceans, and govern nations greater and mightier than yourselves.” “You, Israel, shall multiply as the stars and the sands.” “You shall be the mother of many nations.” “Your colonies shall extend all over the globe, encircling the gentile nations.” “You shall possess the sea coasts; the uttermost parts of the earth; the uttermost boundaries of the everlasting hills, and the ends of the earth.” “You, Israel, are to fill up the desolate places, and possess the wealth of the Gentiles.” “You are to lend unto many nations, but not to borrow.” “You are to possess the gates of your enemies, and to fill the face of the world with fruit.”

When the Saxon race shall have these promises fulfilled to her, there will not be much left for other peoples.

We Israel, or Saxons, do now possess one-half of the globe, and govern by the mild sway of Christian laws one-fourth of the world's population. And if the British or American flag should be insulted in any land or any sea, to use the gorgeous language of Burke, when speaking of England, "a thousand swords would leap from their scabbards to avenge the wrong." I have given you promises and prophecies spoken to Israel. We will invoke history as the key. I will summons here the most impartial testimony that can be desired. Our witnesses speak of Britain only, while the promises are as much to America as to England, because they are promises made to England as a whole, or to the Saxon race. To what our witnesses say of England, we must add what truthful testimony would say of America.

I select from a paper published in California an article headed, *Russia versus England*, Dec. 20, 1874 : "England holds the reins of the world, and it is no use for us to deny it. Her dominions cover more ground on this globe of ours than any other nation can lay claim to. On this very Continent—the Monroe doctrine to the contrary notwithstanding—she possesses a greater extent of territory than this glorious Union. * * * Aside from this poor stretch of earth, how much does England own? We give it up. For, if we guessed aright to-day, our calculation would be set wrong by her new acquisitions to-morrow. The number of Victoria's subjects? Well, they quadruple those of any other earthly sovereign, and there we cease to answer conundrums."—CAMBRIDGE, M. A.

AN EMINENT FRENCH WRITER

Next groups the facts for us ; I quote his own words : "Are there any other seas, any other continents ; seek an inhabited or an uninhabited spot where Britain has not planted her flag. All newly discovered lands she unhesitatingly annexes to herself. When will this insolent usurpation cease? What balance of power can exist in the world in the face of such ambition, which increases with conquest and becomes extra-

vagant by dint of impunity. It is not one nation, but every nation which should open their eyes. It is essential not for one people, but for every people, to know whether the ocean itself is free, and if the whole universe is to fall back in the presence of the dominion of the shop-keeping Cæsars."

A RUSSIAN WRITER.

Here is an extract from the pen of Mr. Vernadsky, a Russian writer, a real genuine hater of Britain. He says: "Britain is a menace to the safety of Europe. She is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over two hundred millions in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Figi she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe, without Russia. Russia annexes no populations except Slavs and a few tribes in Asia, while of 250,000,000 of Britain's subjects only 20,000,000 are Englishmen. What nationality has not some of its members under British rule? Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in India, Kaffars in South Africa, Maories in New Zealand, and French and Indians in Canada. Britain is a spider whose web encompasses the whole world within her own dominions; she has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other States. She is a standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Figi; the day before she took the Diamond Fields; to-day

she annexes Transvaal, and to-morrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth."

VICTOR HUGO

Will be our next witness. He says, "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy God-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England. It will come—it is coming—it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe." I am sure that all who hear or read those testimonies from worthy pens will admit that the prophecy of the stone kingdom, already alluded to, has, to a great extent, its fulfillment in the growth and power here so eloquently sketched. Those leading writers did not have before them the prophetic word respecting that "stone cut out without hands," and commissioned to conquer and subdue all those nations; and yet they could not more fully witness to the great facts that the

stone is becoming a great mountain, and filling the whole earth. The prophecies of God are rapidly being fulfilled, our enemies themselves being judges. Who can tell the future that God has in reserve for the Saxon race ?

LIKE THE STARS.

The Anglo-Israel theory is the only one that furnishes any reasonable explanation of the marvellous multiplicity of the Saxon race. The fact is patent to every thinker; but how do we account for the fact. To understand the question we must go back up the ages to the foundation promise made to Abraham, when, though heirless, he was assured that he should be "Heir of the World," the Father of many nations, and of multitudes of peoples, "That his children should be as the stars of the heaven, and as the sand which is upon the seashore." The race in Adam was tried in the garden and failed; that race was tried again out of the garden, and signally failed again. Noah was singularly preserved as the second federal head, and the command given to Adam, "Be fruitful and multiply," was transferred to Noah, and the race again failed a third time, and they were dispersed. Then God choose Abraham to be the head of his covenant people, and the command, "Be fruitful and multiply" was changed into a promise, and God assumes the whole responsibility, and He says, Gen. xvii. 2, "I will multiply thee exceedingly;" there is the promise. Now for its fulfillment. It is clearly proven, on highest authority, that England doubles her home population every 49 years, and her colonial population every 25 years. France doubles her population in 150 years, Spain in 142 years, Russia in 140 years, Italy in 165 years, Turkey in 555 years.

Mr. Gladstone says, "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires. Her eldest daughter, the American Republic, has risen in round numbers in one single century from *two* to *forty-five millions*!" You may philosophize as you please, as an Anglo-Israelite, I say it is God making good his promises to Israel.

THE ABORIGINES.

This theory gives us the true key to the disappearance of the aborigines in all lands where the Saxon race is planted.

I have not time here to notice the different theories advanced to account for the speedy disappearance of the Gentile tribes on the appearance of the dominant race. We may well ask where are all those athletes of the forests of the New England States and the Atlantic Coast—the Pennicooks, Abenakes, Bawtu-kets, Massachusetts, Pokanokets, Narragansetts, the Mohicauni, the 30 tribes of the Pow-hatans, the Yamancoes, Shawanese, Cherokees, the Manahoacks. And where are the immense tribes of the Iroquois, the Algonquins, Miamies, Pottawatomies, Winnabagoes, Hurons, Cayuga, Onondagoes, Mohawks, Tuscaroras, Choctaws and Chickasaws? Where are they all? And where are all the original inhabitantants of Australia? The last old grandmother of the native Australian tribes died here a few months ago. And where are the immense tribes of the Maories of New Zealand. They are fast passing away; disappearing before the ever progressing Saxon.

Darwin may talk of developement and progression and retrogression. I hope that when he traces our ancestry to apes and monkeys, that he means his own grandfathers and not ours.

The true answer to the question, Where are all those immense tribes of stalwart men and women? is found in the declaration of God to Jeremiah xlv. 28: "For I will make a full end of all the nations where I send thee, but I will not make a full end of thee, but correct thee in a measure."

This is literally true of all nations where we go. Such is not the case of other nations—as of the French and of the Spainards, &c. (See Quarterfage on "The Human Species," Vol. xxvi. English ed.)

We may be disposed to conclude, as did the minister's son. The father was out on the beach with the boy, and pointed out to him the goodness of God in general, and specially His wisdom as illustrated in a crane they saw wading out from the shore—the soft folding and unfolding of its long legs so

noiselessly that not a ripple startled the fish, and its long, slender, sharp bill so admirably shaped for fishing. The lad easily recognized the goodness of God to the crane, whose dinner was easily secured. "But, father," he said, "isn't the arrangement a little tough on the fish?"

OUR IMMENSE WEALTH.

This Anglo-Israel theory answers for us the problem that now puzzles so many of the leading financiers of other nations, as well as our own: *i. e.*, the immense wealth and treasure that is now pouring its fulness into the treasury of the Saxon race in all lands. I have time here only to glance at the fact and remind you, that while all the Gentile nations, with but few exceptions, are bankrupt, or nearly so, the treasure house of the globe is in the possession of the Saxon. One or two quotations may be interesting just here. H. W. Beecher said here, last night, "Britain was the only nation in Europe that could pay her debts."

Emerson says: "The creation of wealth in England during the last century is a main fact in modern history. The wealth of England determines prices all over the globe."

Carpenter says: "The amount of interest paid on our enormous loans in England alone, exceeds six millions sterling in a single month."

The *Westminster Review* says: "Foreign countries have during the last thirty years added three thousand million pounds sterling to their debts, and the British people are the great lenders." Our thinkers know that Britain and America to-day own and control the vast reservoirs of wealth, the immense gold fields, the silver mines, the oil wells, the constantly replenishing fisheries, called in the Divine promises "the blessings of the deep;" and the immense, the almost immeasurable wheat fields. In addition to all this we all know that the genius, the brain, the skill, the push, that employs the wind and water, the steam and electricity, is very largely possessed by the same people. I need not enlarge. The man must be unusually dull and stupid who does not now see how the wheat from Western Canada and the United States of America will, ere long, settle the Irish land question, and thus greatly relieve Parnell and Gladstone.

This question has troubled many of our writers and thinkers. The student of the Bible, with the superior light of this theory leading him on, has a valuable key in hand; he hears the Lord saying to Israel (the Saxons), "In the latter days I will bless thee abundantly." "I will do better to you than at the first." "I will bless thee as I have promised thee, and thou shalt lend unto many nations, but thou shalt not borrow;" and "the Lord shall open unto thee his good treasure." These promises explain the whole question. Our political economists will be greatly assisted by reading up on this question.

BRITISH SUPREMACY.

This theory answers the question so often asked, "How is it that that little island on the rocks own and govern so many great nations and peoples on the other side of the globe?" An eminent writer says: "There is half a million of cities, towns, and villages, now under British rule. India alone has over sixteen nations with a population of over 200,000,000 of people, and immense wealth and energy." The Anglo-Saxon everywhere is destined to rule. He has somehow or other a sort of instinct for governing. There is in him the right stuff to make governors of. It was the eloquent Lord Dufferin that once said in my hearing, when speaking of Irishmen and the honors thrust upon them in all lands, "We can show the Scotch and English how to govern."

Mr. Elisha S. Robinson, a British merchant in India, says: "That our Heaven-born mission is to rule the whole human race, and in ruling to elevate and benefit them."

You all know that passage in *Eothen*, where Kinglake tells us how the people of Cairo cleared the way for him as he rode on a donkey. The donkey boy ran ahead, shrieking as he ran: "Eh, Shiek! eh, bwit, reggelek, shumalek! O, old man; O, old virgin, get out of the way on the right! O, virgin; O, old man, get out of the way on the left! This Englishman comes—he comes—he comes!"

In some such way room is always made for an Anglo-Saxon. How does it come that our race is thus so honored? Answer from the promise of God to Israel: "I will bless

thee and ye shall be the head and not the tail, ye shall be above only and not be beneath, for I am with thee." "I will make Israel a nation and a company of nations, and his seed shall become a multitude of nations." * * "And ye shall possess nations greater and mightier than yourselves." * * * * "People shall serve thee and nations shall bow down to thee." If we be not Israel, we certainly by some means or other, have in possession the wealth and honors, the riches and dignity long ago promised unto Israel, and if we be not the rightful owners of all this wealth and honor, we must be prepared to surrender these blessings to some one to whom they are promised.

THE CYMRI.

This theory furnishes the only satisfactory key to the numerous quotations and references in ancient history and in classic story to the house of Omri and to the house of Khumri, and to their migrations westward.

All our antiquarians and historians have noticed how frequently this name appears in various forms and under different circumstances. I can only give a brief glance here and there, where I find this people referred to on rocks and obelisks, tombs and monuments.

In I. Kings xvi. 16-25, we read of one Omri, King of Israel, who purchased a site for a new city, for which he paid silver amounting to \$3,220 of our money, and there he founded a capital for his kingdom called Samaria. This city was afterwards called after its founder the City of Khomri and Kymri. His name thus became famous and was engraven in the rock for ever.

Mr. Rankin, in his antiquarian researches, found a marble, dug up from the ruins of Nineveh, which reads thus, "Sargon, King of Assyria (Isa. xx. 1, gives his name) came up against the City of Samaria and the tribes of the house of Kymri and carried captive into Assyria 27,280 families." Here is a record of the people called Kymri. They were subjects of King Omri, and we find away in Armenia an ancient city called after them. They most likely built it in the country to which they were taken. The name of that city now is Gumrii."

Prof. Rawlinson says "the ethnic name of Gimiri occurs in the cuniform writing of the time of Darius." This name, he says, "was the equivalent of the Greek Cimmeri, and of the Danish Cymbri, and of the Welsh Khumri." One has almost to pause and take breath after an ascent of nearly 3,000 years into the past, and yet there is abundant proof that the Welsh people are the descendants of a portion of the ten tribes.

Dr. Hincks translated an inscription in the cuniform character, in which Jehu, son of Omri, paid tribute. In that inscription Beth-Omri is named Beth-Kymri. "*Beth*" means House; and "*Kymri*," and "*Skuthoi*," and "*Gael*," and "*Wael*"—all words often found in this line of history—means "strangers or wanderers."

Rawlinson says "the title *Gimiri* was in the East given to the *Sacæ*." The same name also is found in the rocky inscriptions of Esarhaddon B. C. 681 years. Also in the inscriptions of Darius Hystaspus B. C. 521 years. Herodotus says, "The Cimmerian invasion into Asia Minor was 633 B. C., and that the people went westward. Herodotus also says, "The Thracians and a people called the Cimmerians submitted themselves to Darius." There is ample testimony that the Khumri of Assyria and of Samaria were for many years residents in those countries around the Black Sea.

The graveyards of the country around the Crimea, and the monuments found in the country of Moesia, or Moses, afford volumes of evidence the most convincing.

What we call the Crimea was named the Kimmerian Chersonesus and the Crim-meria. Herodotus says, "in his day the whole land retained traces of the Cim-merians." There was the Cimmerian Bosphorus; the Cimmerian ferry; Cimmerian castles, and Cimmerian mountains. When that people went west, they gave to Jutland the name of Cymbrie Chersonesus, and to the Baltic the name of the Dead Sea, and to an island in the mouth of the Elb they gave the name of Holy-land; we call it Heligoland.

Pliny affirms "that the Cimmerians, afterwards called Cymri, came from Asia Minor."

Tacitus frequently mentions the Cymri as a part of the North Germans.

Sir James Rawlinson says "the identity of the Cymri of Wales, England, with the Cimbri of the Romans may be accepted as an historical fact upon the grounds stated by Niebuhr and Arnold."

Didorus Siculus says, "The Cymbri of Denmark were the same people as the Cimmeri of Greece."

The LXX. says, "That the Israelites were called Kymri soon after they were taken from their own land."

In the days of Pul, B. C. 771, a record was made on marble of one Tiuspa, a leader of a tribe of Cimmerians who was captured.

It is to the credit of the Welsh people that they never worshipped any god save *Yesu*.

In the Welsh triads and in the ancient Irish literature the Welsh people were called Semoni. The prophecy of Simeon was that in the latter days, "Simeon shall dwell alone separated from his brethren." In Wales—crowded as they are, all over England and Wales—we find a separate language, separate schools, separate churches, separate post offices; everywhere separated from their brethren. It is curious to see it, on that crowded isle. If such isolation should be found away out in the West, on some of our unsurveyed prairies, we would not wonder at it.

It is well known that to this day the Welsh people are called Taffies, or Taphies, or Tephies; and that this name was given to them because of their unswerving loyalty to their beautiful Queen *Tèphi*, daughter of Zedekiah, 680 years B. C.

One of the oldest towns in Cornwall is called Mar-i-zon, a pure Hebrew word; and another is named Port Isaac.

THEIR CENTRAL ROUTE.

This Anglo-Israel theory gives us a true and reasonable solution of the curious mounds and cemeteries, vaults, inscriptions and relics that are constantly turning up along the great Valley of the Danube. These mounds, or tumuli, as the archæologist calls them, show most plainly the route these ten tribes took as the star of empire made its westward way.

I quote from my first lecture:

All along this route those people left traces of themselves. North of the Caucasian Mountains there are vast plains now covered by immense numbers of tumuli, or tombs. Dr. Clarke's travels describes those as beautiful in workmanship, and indicating great skill in the art of building. The rooms are arched, made of white marble. In the tombs are found pottery, jewelry, trinkets, bracelets, gold and precious stones, and evidences of labor so prodigious, and expenditure so enormous, as to remind one of the Pyramids of Egypt, the caverns of Elephanta, and the first temples of the ancient world.

A GOLDEN SERPENT.

On one article alone can I now dwell. It represented the body of a serpent, carved in the form of an ellipse, having two heads, which met at opposite points and made an opening for the arm. These heads were full of sparkling rubies and gems of rare value. The rest of the bracelet was adorned with carved work. That serpent speaks of the "Brazen Serpent" of Moses, and of the idolatrous use it was put to 700 years after.

Mr. Carpenter says, "The Russian Archæological Society has brought to light many interesting Israelitish relics, and inscriptions, hundreds of epitaphs from tombs and monuments which speak of pre-Christian times.

Those tumuli are found all along that country through which they travelled as they fed their flocks and herds in those rich valleys. They were no doubt some centuries making their way westward. How long has it taken the Saxon race in this country to make its influence felt in the far west since our fathers landed on Plymouth Rock.

It is worthy of notice here that those way-marks and mounds were instituted by Divine command, as if to preserve some traces of them and of their history for those who would come after them. The highly honored prophet Jeremiah gave positive instructions in regard to them (chapter 31): "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

These mounds are found all the way through Europe to

North Germany, and in Denmark, and in Ireland. In some cases they are the ruins of ancient palaces and dwellings, but in most cases we are most interested in the vaults and cemeteries of their dead.

In the country of Meath, Ireland, there is one now called New Grange. A man was digging up stone for the road, when he suddenly came upon a grand hall 60 feet long. The mound proved to be the ruins of a vast mansion. In it was found gold and silver ornaments, attesting the wealth of its former occupants.

In Spain there stands a tombstone of one of the Honorables of King Solomon's Cabinet. The inscription reads: "This is the tomb of Adoniram, the servant of Solomon, who came here to collect tribute and died here." I. Kings iv. 6, "And Adoniram was over the tribute."

In 1085 A. D., the remains of the Hebrew colony in Spain still retained their lands and family records. A company of their chief men waited upon Alfonso VI., King of Spain, and assured him that they were a portion of the Ten Tribes who had been driven there by Nebuchadnezzar, when he carried his conquests to the Pillars of Hercules. In the documents presented to the king, they made reference to a communication with the Jews at Jerusalem about the time of the crucifixion of our Lord. They produced the document and the reply, which was written in the Hebrew and Arabic, they are now in the archives of Toledo. In an ancient map of Spain the name "*Gad*" occurs nineteen times.

Another fact. On a high promontory near Sebastopol there is an ancient cemetery of Tschufut Kaleh, *i. e.*, Israel's fortress. The entrance to it is along a valley called the Valley of Jehoshaphat. The inscriptions, without any doubt, are Israelitish. Most of them dated from the time of our captivity, or exile, in the ninth year of Hoshea, King of Israel. Several of those tombstones are to be seen in the Imperial Library at St. Petersburg.

The Rev. Mr. Stern, a missionary, himself a Hebrew, copied one of the ancient parchment rolls at the Crimea. It reads: "I am Jehudi, the son of Moses, the son of Jehudi the Mighty, a man of the tribe of Naphtali, which was carried captive with

the tribe of Simeon and the other tribes by Prince Shalmanezzer, from Samaria, during the reign of Hoshea, King of Israel. They were carried to Halah-Habor, which is Cabul to the Crimeæ. Cherson was built by the father of Cyrus, and destroyed and built again by Crim." Jehudi the Mighty, named on so many of those stones, is said to be Hu the Mighty, also named in the early Welsh triads and chronicles of that people.

No one can follow those graveyards all along that route and note the Hebrew names and records of the captive ones and references to their ancestors, without being convinced that a great and wealthy people of Hebrew origin passed up those valleys, living for a term of years here and there, and burying their dead in those waymarks on high heaps, and moving on to their place of destiny.

THE EARLY SAXONS.

This theory explains to us the origin and early history of our Saxon ancestors, as we have not seen it before, and with such convincing clearness that it cannot be doubted. I regard the history gleaned from the rocks and obelisks as the most convincing form of testimony that can be given. No better evidence can be desired than that of a monument, erected by public authority. It settles the question of an historical fact, and few persons would be disposed to doubt or question the date found on one.

The testimony of written documents may undergo a change from fraud or accident, or it is liable to corruption or variation; but the marble monument carries conviction at once and takes precedence of every other kind of document.

The people called "*Saxons*" were first named on the inscription on the Behistan Rock. This rock is found in Persia on the main road to Babylon. The Greeks called it Bagistanon oros, a name they found in Persia. The rock rises perpendicularly from the plain to the height of 1750 feet. On the top of the rock was a temple dedicated to Ormezd. Queen Semiramis (whose name means the beautiful) marched with a large army into the valley and encamped near this rock. There she laid out a paradise (a Persian word for garden of

flowers). She caused the front of the rock to be smoothened and polished. She then ordered her own likeness and that of one hundred of her guards of honor to be sculptured on its face, with an inscription in Syrian characters.

Darius was more aspiring than the Queen, and he went up 500 feet above her inscription and pannelled and polished the rock. Where it was unsound he filled it with pieces of the same rock, and secured it in molten lead. He thus prepared twenty panels, and inscribed in three languages, the Assyrian, Median and Persian, the history of his conquests and of those nations and peoples whom he subdued. The writing is in the cuniform character. And when the whole was completed it was coated over with a varnish, which, after (23) twenty-three centuries, looks like our glass. On that rock he placed the form of his god in a circle, denoting eternity. The god was seen on wing, denoting swiftness; he is holding a bow and arrow. The human form denotes intelligence. Darius the King, and his two armor bearers, are very prominently presented. One of the King's feet is placed upon the body of a poor captive, and nine other captives are standing in front of the king. Their hands are tied behind their back, and a rope placed around each neck. There are ten of them. They are robed in different costume. The tenth form is named Sarocus, the Saax. On his head is the Hebrew form of head dress. These are the ten chiefs of the ten tribes led into captivity by their Assyrian conquerors, and the history of those wars and conquests is given in the three languages named. In my first lecture I show, on undoubted authority, that the word "*Saxon*" comes to us from "*Saac*," which is Isaac, dropping the letter I. More of this rock in another lecture.

In the books of Kings and Chronicles, we are informed how the sons of Isaac were carried away to Halah, Habor, Hara, and to Gozan, in Media, that great valley near Cabul of our time. That name Cabul means the cities of the tribes. Here, all the ancient historians say, these people were called Sacca-suna, or sons of Isaac. There they found a home for many years, and their name, Saccat-Suna is found upon the maps of those early days.

Strabo, Didorus, Ptolemy, Pliny, Halgrave and Sharon Turner all agree on this point. (See quotations in my first lecture.)

In this great valley they grew strong and wealthy, and from that valley several swarms of them went west at different periods.

Artellus says: "The ten tribes went west and north to Ars-ereth, where, on entering, they were called Gau-thei, or the people of God.

It may be proper here to draw on Jewish tradition for a last glimpse of the ten tribes as they disappeared from their view. This we have in the Second Book of Esdras xiii. 10. There we are informed that the ten tribes were carried away prisoners out of their own land in the time of Osea, the King, whom Shalmanassar, the King of Assyria, led away captive, and he carried them over the waters; and so came they into another land. But they took counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country where mankind never dwelt, that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. They dwelt there until the latter time, and now when they shall begin to come, the Highest shall stay the springs of the stream again that they may go through. This is not as an inspired book, and yet its history may be valuable. To us this is valuable so far as that it records the opinion some entertained two hundred years after their captivity. It seems also like a resolution of men of some independence. It was a national act. They were free to decide for themselves, and the distance to that country and its locality is of some interest. We omit this for the present.

There can be no mistake in the testimony here given, as they started on their westward way.

We know from the words of Jesus that they were by him spoken of as the lost sheep of the house of Israel. They

were called wanderers, "my sheep wandered, my flock was scattered," saith the Lord.

Hosea speaks of Israel as a divorced wife, a wife who went after other lovers, and God called her, Lo-ammi, not mine. Israel would go after Baal, and God would not own her during her wandering after Baal worship. But he said, "I am married to her and I will allure her, and bring her into the wilderness, and I will speak comfortably unto her, and I will take the name Baalim out of her mouth."

And I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness ; and thou shalt know the Lord. And I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to *them which were* not my people, *Thou art my people* ; and they shall say, *Thou art my God*.

Israel was in safe-keeping though under the chastening hand of God, and led in the wilderness for their good.

"For thus saith the Lord God ; Behold I, *even I*, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down saith the Lord God. I will seek that which was lost, and bring again that which was driven away."

So the divorced wife is brought home, and the lost sheep are to be sought and found and restored.

In Matt. xv., 24, Jesus *said of himself*, "I am not sent but unto the lost sheep of the house of Israel." To *his apostles* he had said, "Go not in the way of the Gentiles, nor to the Samaritans, but go rather to the lost sheep of the house of Israel."

Many of our Lord's most touching parables clearly pointed out the lost Israel. The parables of the *lost* treasure, of the

lost silver, the *lost* sheep, and the *lost* son, while the lost was in every case found amid great rejoicings.

The *good Shepherd* knew that his wandering ones, his lost Israel, were off to the north and west, and there he sent his messages of love.

Paul's apostolic tours were made among them, and because there was a colony of them in Rome, he sent his greetings, "to all that be in Rome, beloved of the Lord." And because there was a large colony of them in Spain, Paul plans his tour to go to Spain. Rom. xv. 24.

In the first century Peter addressed his first and second epistles to the wandering ones. Those epistles are called "general." They really were not so in any sense. They were addressed to the strangers and pilgrims in their "diasperas," dispersion.

I Peter, ii. ch :—

Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts which war against the soul :

Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king, as supreme ;

Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

They were not Gentiles that were here addressed, they were not Jews, they were those wandering sheep, pilgrims on their way westward, among the Gentiles, under a government strange and new to them, hence the counsel here given.

James also addressed his letter to the twelve tribes in their dispersion.

In the second century, Chambers, in his encyclopedia, says: "A Saxon league or confederation makes its appearance in the northwest of Germany;" they were pressing their way on to their island home.

In the third century we read of several tribes or families in Saxony and Germany, viz.: the Jutes, Saxons, Maricians, Batavians, Angles, Fresians, and after this their history is well known.

Dr. Freeman has made it very clear. Indeed all history shows that there must have been some great hive somewhere in the middle of Western Asia, which was constantly sending swarms of people for the most part westward, and they came somehow by design, as if they knew they had a mission to perform, and a hand to guide them. As one swarm came on and settled in a fertile spot which pleased them, they remained a while, until another swarm came and pushed them farther on from the old cradle or hive ; and another century passed and we find another swarm, then another, until we had at least five swarms of peoples from Armenia, or Media, precisely the same country to which the ten tribes were led, as they left their own country. Those waves or swarms came on and up the valleys of the Danube to the Elbe, each pushing the other on, and if America had been known then they would have pushed on over here at an earlier date. For America never could have succeeded without Irishmen. The eagle among the stars, you remember, was the coat of arms of a private gentleman in Ireland of the name of Washingtone, whom George Washington's father used to call his grand papa.

The first company of our family that made their home in the farthest off isles was the family of Dan, and part of Simeon. Next came the royal family under Tephî their queen, and her household and retinue. Then the Cymri of Wales. There came also at an early day the Baal-goi, or worshippers of Baal. The Romans called them Belgi. Also a company from Gaul, called Gael and "donie." Donie was the old name for woods or forests, the people were called Gael-donies, then the Caledonians, after them the Dal-riadians, and Strathclydians, and the Pictavians. Those swarms of people would in most cases, have the same manners, habits, customs, language, &c., allowing for changes incident to the circumstances and associations by which they were surrounded.

In the course of time we have the Saxons and Angles pushing the old Welsh people until they were cooped up in Cornwall, Cumberland and Wales. We may know where the Saxons settled, for they, like Dan, inscribed their names for all time, so we have Essex, East-Saxon, Wessex, West-Saxon, Middlesex or Middle-Saxon, and lots of less notable Saxons.

Soon after came the Jutes and Danes, and later still, the Normans, who were Benjaminites no doubt.

The tribe of Benjamin left Palestine eight centuries later than the other tribes, and the Normans arrived in Britain eight centuries later than the Saxons.

The whole tribe of Dan left Palestine long before the captivity, hence we find no record of them in the census taken as recorded in I. Chron. and there is no mention made of them among the sealed in Rev. ~~viii.~~ *vii.*

The learned Eldad, an ancient Jewish writer, says, "In Jeroboam's day, 975 B. C., Dan refused to shed his brother's blood; and, rather than go to war with Judah, he left the country and went in a body to Greece, to Javan (our British isles) and to Danmark."

The learned Grotius, also speaks of Dan's disappearance from the land of Canaan at an early age.

In tracing these tribes from their home in the East to the far West, we see their whole history illustrative of the words of prophecy: "His glory is like the firstling of his bullock, and his horns are like the *horns* of UNICORNS: with them he shall *push* the people together to the *ends* of the *earth*," (Deut. xxxiii. 17). That pushing process has been going on through all these ages and yet it is in active operation.

Frederick the Great said to his chaplain, "Doctor, if your religion is a true one it ought to be capable of very brief and simple proof. Will you give me an evidence of its truth in one word?" The good chaplain looked the king in the face, and with an emphasis, answered: "ISRAEL."

The history of the people of Israel is of itself an evidence of the truth of the Christian religion.

SCRIPTURE EXPOUNDED.

In the light of this theory I find a sensible, consistent, harmonious method of expounding the Divine Word. The blessings promised to Israel are so many and so great that it is a folly to look for that people among obscure tribes, they must be looked for among the great nations of the earth. It is only as men undertake false methods of interpretation that they can avoid the conclusion, that we are indeed the Israel

of God. We have been too apt to give a typical or spiritual meaning to many portions of God's Word that would bear a literal meaning. I believe that when the prophets speak of Israel and Judah, of Jerusalem and Egypt, and Moab and Edom, that they mean primarily those people and those places, whatever typical meaning they bear besides.

I have long ago adopted Hooker's very safe principle of interpretation, "that when a passage of the Word of God would bear a literal interpretation, the furthest from the letter was generally the worst. It is a dangerous kind of art, which, like alchemy, changeth the nature of metals; it maketh of anything what it listeth, and in the end bringeth all truth to nothing." If you take the blessings to Israel spiritually to ourselves, pray, be honest, and take the curses of the Jews spiritually also. The book is full of the spiritual, without violating all the laws of interpretation

A venerable Scotch minister said, that in visiting his people he found three very great evils:

- "1. A misunderstanding of Scripture.
2. A misapprehension of Scripture.
3. A dislocation of Scripture."

I am of opinion that those evils were not confined to Scotland.

We may here note one or more passages that, in my humble opinion, have been sadly misunderstood. Take the Psalm ii. 8th verse: "Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Now the usual interpretation given is, that in answer to the prayer of Christ, or of His Church, the heathen nations are to be given to the Son of God. Well, when the prayer has been answered, what does Jesus do with the heathen, who have been converted and thus given unto Christ? Why (verse 9), "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Is that the way Jesus treats his converts who are given to him in answer to prayer? Certainly not. "He never breaks the bruised reed." Will the reader note the words in that eighth verse in italics, and omit them, thus. "Ask of me, and I will give thine inheritance the heathen, and thy posses-

sion the uttermost parts of the earth." We have there the true meaning of the passage without adding or changing a single word. "Israel is mine inheritance saith the Lord." Moses said, "The Lord hath chosen you for an inheritance." To that people of Israel the Saxon race, the Lord is to give the heathen as an answer to prayer. They are the stone kingdom. The breaking and smashing up process belongs to them. The Lord said of them:

Israel is the rod of his inheritance: the LORD of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider: and with thee will I break in pieces the chariot and his rider.

The promises to them reads thus, Rev. ii.:—

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

The true meaning is, God will give the heathen nations to his Israel. Who can doubt but that Britain and America will yet possess the heathen nations for their good. It will be for those great Christian nations to lead the heathen to Christ. The religion of a great many people is too ideal, too ethereal, too spiritual, for earthly duties, and temporalities; they seem to forget entirely that a large portion of the Bible relates to the things of time and earth. A very large portion of the promises God gave to Abraham were promises of temporal things, and we do the Holy Scriptures great violence when we undertake to spiritualize the temporal. I have in an old book, an account of a worthy commentator who undertook to spiritualize the tabernacle and its furniture. He succeeded to his own satisfaction at least, until he came to the snuffers and the snuff dish; being very ingenious, and having proved as he thought, that the ministers were the light of the church, he easily saw, how the deacons and elders who manipulated the salary or stipend, were the snuffers. He said they pinched and squeezed and nip'd and clip'd, until many a dear man had been effectually snuffed out by the ecclesiastical snuffers.

In a congregation there sat two Jews. They heard the word with great interest, and at the close of the service they followed the minister into the vestry, and asked for an explanation of Exekiel ii.:—

Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

The minister claimed for the passage a spiritual and not a literal signification. He denied the national restoration. The Jews immediately turned to Luke, i.:—

And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David;

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The minister claimed for the “throne” and “kingdom” a spiritual signification. The Jew said, very well, I take your method of interpretation, and apply it to Mary and her son, and I deny a literal Messiah, can you blame us for interpreting both verses alike. If there be no literal land, and no literal kingdom, or throne, and no literal return to that land, there can be no literal Mary and no literal Jesus. Oh, said the minister, we believe in the literal interpretation of this because history has said so, the event has shown it to be literal.

The Jew, with a mixture of scorn and contempt said, Ha ! you believe, because it is done ; we believe, because God spoke it.

SURROUNDING NATIONS.

We have here also a flood of light thrown upon the design of God in reference to those nations formerly linked with his people Israel. This is a wonderful day for nationalities. We

are often carried back to that chapter of nationalities found in Gen. x. The marvelous prophecies respecting the nations formerly connected with Israel are assuming great importance as the time draws near. "Yet I will bring the captivity of Moab in the latter days saith God," Jer. xlviii. 47. "It shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." Jer. xlix. 39.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, *even a blessing* in the midst of the land;

Whom the Lord of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.— Isa. xix. 23.

These promises shall as surely be fulfilled to those nations as were the threatened judgments. Those nations were all linked in with Israel in former times, and they are sure to be heard from when God will again build Zion.

I must not enlarge.

LANGUAGE.

This Anglo-Israel theory gives us great satisfaction on the vexed question of the origin, construction and history of the English language. I cannot here enter upon the philological argument. It is a very wide field, and one that well repays the student.

The muses used to sing :

"Greek's a harp we love to hear,
 Latin is a trumpet clear,
 Spanish, like an organ swells,
 Italian rings its bridal bells,
 France, with many a frolick mien,
 Tunes her sprightly violin.
 Loud the German rolls his drum,
 When Russia's clashing cymbals come,
 But Britain's sons may well rejoice,
 For English is the human voice."

Daniel Defoe said, when speaking of language :

“That from a mixture of all kinds, began,
That heterogencous thing, an Englishman.”

When a boy, I heard our professor read a paper on the subject of language. He was regarded as a walking encyclopaedia. In that paper he informed us “that when the gods made the languages, they held a council, and, to the best of their ability, suited the different nations with a language, when, as they supposed, they had made all the languages needed, they found the English was forgotten, and, as it was dinner time, they took a few words out of all the existing languages and mixed them together and gave them to the English.” Some one said :

“Fate jumbled them together, God knows how,
Whatever they were, they’re true born English now.”

It must always be borne in mind here that Israel, or the Ten Tribes, were destined to lose their language. The Lord had said, “I will no more speak to them in the Hebrew tongue, but by another tongue will I speak to this people.” That language was lost during their wanderings, yet still we find a large proportion of Hebrew in the English language. A few quotations must suffice :

Professor T. C. Balmer says : “With respect to language, I have little to say, but, bearing in mind that it was the purpose of God that Israel should be lost as to their origin—which could not have taken place had they retained their language—therefore, the Hebrew has been replaced by another tongue ; but according to the results of recent research, there is not that great difference between the Hebrew and the Saxon as is generally supposed. A great many Saxon words have been found to be rooted in the Hebrew. And when we consider that the Anglo-Saxon was an unwritten language previous to the occupation of Britain, the process necessary to reduce it to writing must have altered it considerably. But the Welsh and the kindred ancient tongues of Ireland and Scotland have been clearly identified as dialects of the Hebrew ; and it is well known that the English language, in

its grammatical construction, bears a close resemblance to the Hebrew, and is the only language into which it can be almost literally translated."

Again, on the question of language, he says: "We observe that the diversity between the Hebrew and the Anglo-Saxon, of which the English is mainly composed, is not so great as is assumed. There are, it appears from the researches, no less than six hundred words purely derived from the Hebrew." In Sharon Turner's History, we find that he traces eighty-four words in the Anglo-Saxon that have affinity with as many in Hebrew; and many more that have an affinity between the Anglo-Saxon and the Sanscrit.

Rev. Jacob Tomlin, M. A., wrote a curious work of "Forty-eight languages, analyzed and compared," in which it was shown that the early literature of Britain was "largely in the Hebrew, with several modifications." He also says: One-fourth part of the words of the Saxon tongue bear a close affinity with the Hebrew."

Rev. Canon Lysons, in "Our British Ancestors," concludes that the Hebraeo-Kymric is the superstructure upon which our present language is built up. He gives a list of Hebrew words to the number of 5,000.

Professor Max Muller shows that the old Armenian tongue belongs to the Indo-European family. If so, we see how easily the Israelites might drop their own Semitic and take up with the Aryan forms of speech instead. In this way the old forms of Armenian Gauthaic, Angli, and Saxon, may have gradually developed into English.

William Tyndal, the first translator of the Hebrew Bible and Greek Testament into English, said, "The Greek agree-eth more with the Englyshe than with the Latyne; and the properties of the Hebrew tongue agree-eth a thousand times more with the Englyshe than with the Latyne."

I can here only produce a moiety of the evidence on hand. I will confine myself to a few quotations from men of a world-wide reputation as profound scholars. A paper was read at the last Congress of the British Archæological Association, by the Rev. Dr. Margoliouth, vicar, editor of the *Hebrew Christian Witness*—Bishop Merriman in the chair. The learned

Doctor says in his paper:—"At last year's Congress I adduced examples of whole sentences of positive archaic Hebraisms in the now obsolete Cornish language." Again he says:—"I now confine myself to the time-honored appellation of 'Kymry.' It is no more true-born English, than is the term Gael or Welsh. The nomenclature of both owe their true birth to a parentage, and a country, far more ancient than the British, or the English. Those two terms, Gael, which became Wael, and then Welsh, and Kymry, which by the Greeks became Kimmeroi, amongst the Teutons, Kimbri, and Latinized into Cambria, are of pure Hebrew origin." In this paper the author quotes from the writings of Taliesin, known as the prince of the Druid bards, where he says in one of his poems," "My lore has been declared in Hebrew, in the Hebraic tongue." The Doctor also says, "I have proved that some of the dispersed of Judah had found their way to this island not long after the conquest of Palestine by Nebuchadnezzar. I hold it also, that some of the captive Israelites, with some of their religious teachers, had also found their way hither from the regions of Halah and Habor."

Again, in the British Anthropological Society, there was a discussion on this very question. Dr. R. S. Charnock, F. R. A., President, in the chair. At that conference there were some of the most eminent philologists of the day, and they took an active part in the discussion. There was Dr. Leitner, Dr. C. Blake, Dr. C. O. G. Napier, Dr. F. C. Lewis, Rev. J. G. Tipper, M. A., and Bishop Titcomb. They all admitted, "That the English language is derived in part from the Hebrew." The learned Bishop, last named, says, "The Kelts and Teutons formed cognate branches of the same great Aryan race, who swept over Europe in successive waves of immigration. They all came from one parent stock, whose home was in the East, and whose languages all centre in the Hebrew." General Vallancey, L.L. D., whom Pinnock ranks as a great linguist and antiquarian, says, "The language of the early inhabitants of Ireland was a compound of Hebrew and Phœnician." He collected several thousand words of Hebrew origin; I have now before me a grammar written by him.

W. J. Muir, M. A., says, "The Erse of Ireland, the Gaelic of Scotland, and the Kymric of Wales came from a dialect of early Hebrew." How account for so much Hebrew in the early literature of those isles?

INSCRIPTIONS.

In this line of thought we find a most satisfactory explanation for the existence of so much of the arrowheaded, Cuniform, Phœnician, and Ogham writing as is found on the British Isles. To be convinced of the exact similarity noted here, one has only to see the different letters compared, those characters in shape so much like the wedge and hammer, for example, found in such abundance in the East, may be seen in many of the grave-yards of those Islands, particularly in Ireland. In my lecture on this subject—my fourth—I exhibited tablets of the Eastern writing, and alongside the exact copy from the tombstones of Malstead and elsewhere. How came those strange characters to the Western isles? We have opinions, many and various, on this subject; but the only reasonable conclusion is, that the people who issued this kind of writing in the East, must, at some distant day, have migrated to those islands and brought with them the forms of writing which we now know to exist there.

History, too, has a voice to teach us here. In the more ancient history of Germany we are informed that a people called the Arrow-headed tribes passed through Germany from the East; they were so named from the peculiar forms of their weapons of war, and from a curious arrow-headed kind of writing which was known to each other. The peculiar writing of the Druids known only to the priests of that religion, is itself a great curiosity. The more fully this question is examined the more clearly do we see that the people of those Islands we call our Anglo-Saxon ancestors, came from the East. I here reproduce three extracts found in my first lecture, they are to the point.

"Dr. Adam Clarke says on that point, "Ireland received the Christian religion, not from the West or the Roman Church; but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their

Easter after the Asiatic manner. I have myself noticed among this people a number of customs both sacred and civil that are of mere Asiatic origin ; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings, and were historians and chronologers to look more towards the East than towards the West, not only for the origin of the religion of Ireland, in its early days, but for the origin of the nation itself, they would probably get nearer the source."

Mr. Robert Mimpres says, " We are found as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel ; also with natural and providential blessings as promised to our fathers. And it is worthy of remark that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost. Our best historians tracing the Anglo-Saxon race back, eastward, to the borders of the Caspian Sea, in which neighborhood our Israelitish ancestors were located by the Assyrians."

F. Tennyson, Esq., says, " It has come to light within the past few years that the Anglo-Saxon race are really and truly those ten tribes of Israel carried away some seven centuries and a half before Christ; and deported by the king of Assyria to the country of the Medes, and non-apparent from that time to this ; but who undoubtedly migrated northwest, and finally settled in the British Isles. The astonishing and multifarious evidences of this fact have already filled volumes. I may say this much that the British people or the Saxon race have literally fulfilled all the great promises made by God to Abraham ; which were never realized in Palestine.

GOSPEL TRIUMPHS.

Our Anglo-Israel studies throw a flood of light upon the geographical march of the triumph of Christianity. It will not hurt any of us to make confession. I am free to say, that I have often been puzzled, and I have often puzzled others to account for the little progress that Christianity made in the thickly populated south in Egypt, and the surrounding countries, and in the densely populated east in Asia.

We all know that the gospel was planted in Asia and in Africa. Why did it practically die out? Why become extinguished even in Asia Minor? How is it that we have no records of the march of Christianity in those Eastern and Southern fields? We have records of its glorious triumphs in the West, but not a word on record of the victories under the ministry of Andrew and Matthias, and others of the Divinely called and spirit-endowed apostles. Had Thomas no well sustained triumphs in India? If he had, why did not the cause perpetuate itself among that people? The apostles were all baptized and endowed for their work, and the "Lo, I am with you" was for the men who were sent East as well as for others.

You see the wide fields of thought here opened up. I have time here only to say, that in the study of the history and prophecy respecting the lost ones, and the return of the Jews to their own land, and the blessings promised to them and through them to others, we see light all around the path of our enquiries on the questions that seem so dark. The great promises to the heathen world are all connected with the identification of Israel, and the return of the Jews to their own land and to the Messiah, Jesus. Note a few of those promises as we close: "The Lord says, I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." "Then shall the heathen know that I am the Lord when I shall be sanctified in you before their eyes," Ezek. xxxvi.

In the same chapter, again: "Ye, Israel, shall dwell in the land that I gave to your fathers, and I will multiply the fruit of the tree and the increase of the field, &c. And the desolate land shall be tilled, and they shall say, This land that was desolate is become like the garden of Eden, &c. Then shall the heathen know that I am the Lord."

In the xxxvii. chapter of Ezekiel, the valley of dry bones is spoken of; they are represented as very dry, cut off from their parts, *i. e.*, the other tribes; the spirit says these bones are the whole House of Israel, that is, both Judah and Israel, the two kingdoms. And he said unto the son of man:—

Then he said unto me, Son of Man these bones are the whole house of

Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your grave, and bring you into the land of Israel.

And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so that they shall be my people, and I will be their God.

And David my servant *shall* be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

It is after the great revival among the united and restored Israel that the heathen nations shall become acquainted with God. I could multiply quotations by the score to the same effect. "When the Jews shall walk to Israel and the two nations are made one, and they come to their own land, and the Lord shall pour upon them the spirit of grace and supplication; and they shall look upon him whom they have pierced and mourn," and they shall come to Jesus and accept Him; "then shall the heathens know the Lord." Then shall "the land be cleansed in one day," "then shall the fulness of the Gentiles be come," and all the heathens shall know the Lord from the rising of the sun unto the going down of the same. Then we shall hear from the East. Then shall His name be great among the Gentiles."

There are more heathens now under the influence of the gospel than ever before, but the great ingathering of the nations has not yet come. It is coming. Then shall the light of the moon be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, and all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Him. "His name shall endure forever, His name shall be continued as long as the sun; and men shall be blessed in Him, and all nations shall call Him blessed." Then shall Jew and Israelite, Ephraim and Manasseh, and their Gentile brethren in all lands, and in all nations of the earth, unite in one lofty strain of thanksgiving "and praise to Him that sitteth upon the throne, and unto the Lamb."

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